# A LETTER TO A MEMBER OF THE House of COMMONS,

In Answer to a Book Entituled

A LETTER to the Catholicks of *England*, *Ireland*, *Scotland*, and all other His Majesties, *&c.*

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*Written by a lover of his Country.*

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Æneid. lib. 2.

——*nulla putatis*

[illegible] Danaum?——

# A LETTER, &c.

*SIR,*

MEeting the other day with Father *Walsh* his Dedicatory Addreſs of a large, and, I ſuppoſe, an Elaborate Book, in which he hath ſet forth all the Encroachments of the Popes, ſucceſſively in a manner from *Hildebrand*, upon the Monarchs of *Chriſtendome*, together with a ſhort Narrative of all the *Iriſh*, and *Engliſh* Treaſonable, as well as Unfortunate Practiſes, about ſetting up the *Papal* Power, from *Henry* the Eighth's time until the laſt Rebellion of *Ireland*: Together with an account of the Oath, by printing the Oath it ſelf (a thing I muſt confeſs I am beholden to him for) which, he ſaies, is the *ſtrickteſt that could be ſworn or penn'd, eſpecially, being the Pope himſelf is the onely Interpreter thereof*; As likewiſe an account of the grand Poſitions of *Popery*, which are ſuch as muſt render the Abettors to be a ſort of *Bigots*, like the Zealous at laſt amongſt the *Jews*, not fit to be Members of any *Humane*, much leſs *Chriſtian* Society: for he brings it amongſt the reſt of the *Poſitions*, that the *Pope* is *Dominus Deus Noſter*, Our Lord God, and ſo ſtiled by the *Gloſſatour* of his own *Canon* Law, with many incongruities of theirs (that is, of them that are given up to the *Pope*) to all ends of Civil Government, which Poſitions he has divided into Eighteen Paragraphs, too many to particularize. Which labour of his ſeems to be popular enough at this time. For in making the Popes wicked, he hath far o'redone *John Fox* himſelf, nay the Zeal of the Rabble, on a *Gun-powder* day, may paſs for Devotion comparatively to his deſcriptions. And which is more, after this ſpecious *preamble* he concludes as plauſibly as he begun; for he directs the Catholics (by which, I ſuppoſe, he means them we call *Papiſts*) to addreſs without any procraſtination to his *Majeſty*, and Both Houſes of *Parliament ſo*, *as ſhall convince all* Proteſtants *whatſoever*,

P. 54. *Which Oath all their Reverend Lordſhips of that Communion ow courſe take.* F. 16. and ſo on to p. 23. *Æſtimant Papam eſſe unum Deum qui habet poteſtatem omnem in cœlo & terrâ.* Joh. Gerſ.

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*that they have at last, ingennously bid an eternal Adieu to all those new Positions*, which, *not disown'd, might continue their jealousie of them*; by which means, the Gentleman hopes to see the *Penal Laws first repealed, and then immediately the great work of Reconciliation*. This I conceive is the great scope, and design, of his *three or four years* contrivement.

*P.* 104. and to this end *p.* 94.

Now give me leave, *Noble Sir*, according to my wonted freedome, to give you an account of my Animadversions upon the *Premisses*.

The Devil as cunning as he is, they say, can never disguise himself so, but he shall be discovered by his Cloven foot, or some other little *Criterion*; so the Father discovers, in his very Title Page, more of the old *leaven* than is fit at this time for his design, or suits with the Sugar-Candy words, in the fourth Appendage, *p.* 83. of *breaking down the wall of Partition*, &c. By the direction of his Letter to the *Catholicks* of *England, Ireland*, &c. All men will grant, I suppose, that by *Catholicks*, he means onely Christians of the *Roman* perswasion, otherwaies his labours had as little design, as they deserve success. That being then so; he very charitably takes it for granted, That the Church of *England*, from whose Sons he hopes such great favours, is no part of the *Catholick Church* and so not much better than Heathens; otherwise he would not have treated the Papists there by the name of *Catholicks*, when in other places he can call them *Roman Catholicks*. The latter Title being as much void of common sense, under that great Man's correction, as the former is of Christian charity.

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Having now done with the Title Page, I beg your pardon a little to say something of the Gentleman, and his great and healing design. Good man, he was persecuted a long time by the Pope with *Censures, Precepts, Monitories, Denunciations, Affixions, Decrees*, and what not, for *meer Loyalty*, he mist his preferment, was imprisoned in a *Forreign* Country, as far as *Spain*, upon some such *account* as he intimates. To all which I only say, That *Zopirus* was worse used by *Darius* his Master; you know what followed, the *Babylonians* trusted him upon that account,

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*P.* 68.

account; and he betray'd them; for *Darius* and he underſtood one another all the while, as 'tis poſſibly others may do. I'le only ask the Good man this Queſtion, What was he in Priſon in *Spain* for? It muſt be either for ill Manners, or Religion: For the former I am ſure hee'l not own, and none e're came out for the latter, without the powerful ſolicitation of ſome Embaſſadour, which I do not hear he ſtood in need of; but there can be no counterfeit in this, He has been ſo long in perſecution, as he ſaies, has wrote a Book of three or four years ſtudy; and yet that all this may be practic'd 'tis very poſſible, if you conſider that the third and laſt opportunity of redintegration was loſt 1666, by not ſigning the loyal *Remonſtrance* or *Formulary*, at *Dublin*, as he ſaies, which may be was neglected or ſlighted out of either the fore-ſight, or accident of the fatal fire in *London*, immediately ſucceeding the moſt terrible Peſtilence that ever was: ſo this famous City lying, with the Nation, under thoſe terrible Judgments, of *Fire*, *War*, and *Peſtilence*, that Party might then morally hope there would never be opportunity of putting any ſtrict *Teſt* upon them, conſidering the ſuppoſed ruine of this City, and the *potency* of the Enemy, the *Dutch*, and *French* being Leagu'd in a War againſt us, which they expected more from a great deal than hapned, and poſſibly ſoon after that time our Author might go about the large Book the *Stationer* talks on, knowing that if the projects fail'd, which by ſome were then deſign'd, as thanks be to God, and the Induſtry of you, and your Fellow Members, they have almoſt to miracle; then his Addreſs, as the laſt effort, might do their buſineſs as well as if they had bin white Boyes all along, and by his fine *Harangue*, ſtuft now and then with miſ-apply'd Scripture, and ſome paſſionate Adjurations to his Country-men, *by all civil and religious Tyes*, to ſubmit to his *Formular*, or Recognition, by that means to endear the *Parliament* to break down the *partition wall*, as he calls it, by letting them into immunities, which they at preſent are deſtitute of. But *Sir*, remember you have heard of one Squire *Simon*, a crafty Knave, who made as many pious pretences to King *Priam*, to break down

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down the Wall to let in the *Trojan* Horſe, and then you know what followed. Another Argument that all may be practice, is this: Why does not he, ſeeing the Pope is ſo naughty a man, and all have in a manner been ſo, ſince *Hildebrand*, as he intimates often in his Book, reconcile himſelf to our Church by renouncing his Order, and other fopperies, founded ſolely upon the Popes Authority, without any ground in Scripture, or Four firſt General Councels; as, *praying to Saints, Purgatory, Tranſubſtantiation, Communion* in one kind, and the like? For certainly no man that is ſatisfied of the Popes fallibility *in definitions of Faith*, as he ſaies he is, can forbear to give himſelf that ſatisfaction as to conform to the dictates of right reaſon. Another Argument he propoſes, and that he thinks a ſtrong one, *That*, conditionally, *the Laws may be taken off ſo, as they*, viz. the *Prieſts, might live in their native* P. 79. *Country*, and ſo by degrees ſerve themſelves and their Friends into all preferments, *above five hundred* Engliſh *Prieſts*, beſides *more of* Iriſh, *ſhould declare by a Publick Inſtrument under their hands, as amply, and as clearly againſt all the new Doctrines, and all vain Pretences of* Rome, *as he has done, and ſhall be ready to renew that aſſurance as often as ſhall be required.* In Anſwer to this, I'le remind you of a Story: A *Scotch* Lord, and an *Engliſh* Gentleman, were contending about the bigneſs of a *Park*; the *Lord* ſaid that he had a *Park* had five hundred *Deer* of *Antler* in it; the *Gentleman* made a kind of wonder at it: *Strond*, quoth the *Scot*, *do you not believe me? Yes*, ſaies the *Engliſh* man, *but my wonder ariſes to think what a world of* Raskals *there muſt be*. The ſtory applies it ſelf: For if we have ſo many well principled *Prieſts*, there are ſholes of the reſt; and can you forbear, *Noble Sir*, to be inſtrumental in performing this good Mans requeſt, ſeeing he promiſes you ſuch plenty of excellent Company. I remember a paſſage in a certain *French Author*, which is called the *Converſation*, not much amiſs to this purpoſe: A *Mareſchal* of *France* invited a certain Friend to dinner, to maintain Diſcourſe againſt half a dozen Scholers; *Who certainly*, ſaies he, *are paſſable Company if they underſtood Common ſenſe*. Examine all his Arguments at leaſure, and you will find

find that they are grounded upon a *self-end*, or *worldly-interest* as well as *Religion*; for he *conjures* them, *viz. the Papists, by all the designs they have of their own, and their Posterities living comfortably in this world*, to make this Recognition, thereby to take away that *grand Rock of Scandal* (meaning their constant Rebellion) that thereby they may have the better opportunity, I suppose, to bring us into their *Communion*; that is, to invade all that we count dear to us, our *Religion* and *Property*: the latter being as inconsistent with Popery, as our Bodies are with *everlasting burnings*. In answer, I'le give you some Politicks from *self-love* too: You may remember who, in a manner, engrost all the preferments before this late *Test*, and what impossibility is there, that they shall not again, if you take away the wall of Partition: that Party being like the *Children of this world, wiser in their generation* than others; *viz.* industrious in preserving, and preferring one another, whereas others do not so much regard such carnal practices perhaps.

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I must confess they have one Argument which I wonder is not made use of, though he does of many weaker: That the *English* Papists were generally for the King, not any one Arming against him, and this so true that *Malice* it self cannot object against it; but yet withal, you cannot but remember, that they were beaten into the Kings Garrisons, to preserve themselves from the Rabble, but they were so frighted with the terrour, and noise of War, that they would never be got into any thing like it again, for if any body can make out, that there were *three* ingaged in any plot for this Kings Service: you may safely, I think, grant their desires, whereas the restless *endeavours*, and *constant struglings* against the Government, by the Sons of our Church, *through the Usurpations*, as a great Person hath candidly observed, and therefore they are the fittest Objects of Yours, and the Kingdoms kindness, or marks of favour.

*L. K. Sp.* p. 19.

One thing I had like to have omitted, very well worth taking notice of, though the Father be so particular in giving a List of all the *Popish* Treasons all along, as if they had been an Inventory of Goods to

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be priz'd, yet he omits Father *Watsons*: This *Watson* you must know was a *healing* man like himself, wrote against the *Jesuites*, and what not; yet upon King *James*'s coming into *England*, for want of a little skill in Law†, as well as Obedience to his Majesty, fell into a Conspiracy, and was hang'd, drawn, and quarter'd at *Winchester*; which shews they cannot forbear that old trade of *Trencher* making, but like *Cats* upon opportunity will be *Cats* still.

† *Heptead upon his Tryal that the King was not Crown'd, and so no Treason: but that Maxime of the Kings never dying, took him off.*

One observation of his I cannot omit, speaking of the Penal Statutes: *Do not we perceive,* saies he, *that they are with-held at present from execution, by a very small and weak thred, not only of one life that is mortal, but even of one will alone, that yet may be altered of a sudden upon many occasions, which may happen when least expected?* But I hope you have so much Logick amongst you, to make the *Argumentative* to serve our Religion by stricter Laws, as he does to induce the *Papists* to make a hollow Recognition.

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One thing more I have to hint to you. The most extravagant Princes that ever sway'd this Scepter, nay *Henry* the Eighth himself, whose Will like a torrent bore down all before it, never upon State account, entrencht so far upon *Magna Charta*, as to force Confessions by Torture: yet and even after the Popes Supremacy was abrogated, the Rack was used in order to the extorting of Confession about Religion, by the zealous assertours of the six Articles to a person of Quality, the Lord Chancellour *Wriothesley*, and Sir *John Baker*, playing the Torturers themselves, so dangerous is that Religion, by whomsoever managed to our Laws and Liberties.

*Mr. Kyme, after the Pope's restoring* Cuthbert, Symson, *and others.*

Now in Conclusion of all, you after Thirteen years sitting, and Loyally, as became you, asserting our Laws, both as to Religion, and Property, which is all our concerns in this world; You, *Noble Sir*, after all this will not, I hope, be wheedled out of all by an *Irish* Priest, and this is the earnest desire of,

*Your humble Servant,*

PHILANAX.

FINIS.